

THE  
ARRAIGNMENT  
OF  
**Worldly Philosophy,**  
OR,  
The False Wisdom:

Its being a great hinderance to the Christian Faith;  
And a great Enemy to the True Divine Wisdom.

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By *GEORGE KEITH.*

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I COR. I. 19, 20, 21.

*For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.*

*Where is the wise? where is the Scribe? where is the Disputer of this World?*

*Hath not God made foolish the Wisdom of this World?*

*For after that, in the Wisdom of God, the World by Wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe.*

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L O N D O N:

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# The Preface to the Reader.

Friendly Reader,

**I** Thought fit by this Preface to prevent thy Offence at the Title of this small Treatise, which I call the Arraignment of Worldly Philosophy; as if thereby thou might suppose I did intend any true and real knowledge of things either Divine or Natural, that any of these call'd Ancient Philosophers had, or the real and sincere study, enquiry and search into them, that any of the children of men have had, whether in former Ages, from the beginning of the World, or now have in this present Age, so as to condemn the same. But this is far from my Intention; for on the contrary, I do judge, that the sincere study, enquiry and search after Truth, and the true knowledge of God, and of his Creatures, is most commendable and praise worthy; and they are the most Noble Souls, who in all Ages of the world have given and applied themselves unto the same; for true Knowledge is of more value than all worldly Treasure, being that which truly adorns the Mind and Soul of Man, and is a perfection to it; yea, what eyes and sight is to the Body, that true Knowledge is to the Soul; and as we cannot love an outward and visible Object, unless we see it, or have some knowledge of it by some of our outward senses, so we cannot love God our Creator, unless we have the true knowledge of him; And tho the biggest and most excellent degree of the knowledge of God, is to know him in a nearer and more immediate way than by the contemplation of the Creatures, yet God hath set his Creatures, and the glorious Fabrick of the visible Creation before us, as a book in a large Volume, whereby we may read and understand not only that God is, but also whereby we may know in some sort his manifold divine perfections, even his exceeding great Power, Wisdom, Goodness, Purity, Mercy and Justice. But as no man can read a book that is blind, or if he have eyes, without light, so none can truly and rightly read and understand the great book of God's Creation, but as the eyes of his understanding are opened, and as his eyes when opened, are enlightned with a divine Light that cometh from God himself; for let it be granted that mens rational faculties are as the eyes of their minds, yet they can never see into the great wonders of the Creation of God, without he, the great Creator, doth enlighten them, as our natural and bodily eyes cannot see bodily Objects without a natural and bodily light; for seeing God made all the Creatures by his eternal Wisdom, nothing can give to man the true knowledge of them, but the same Wisdom by which he made them; and this is man's dignity and excellency above the Beasts of the field, that he is capable to receive of this eternal divine Wisdom, and be taught by it; and as the Rivers that come from the Sea lead to the Sea, so the Creatures, in a secondary and subordinate way, lead the Mind and Spul of Man to God that made them, as the divine Light of the eternal Wisdom that shines in his heart is eyed and regarded; that shows him how, and after what manner this Current and Stream of the Creatures that come from God, lead to him, that so man may rest in him, and not in them. But if a man think by the bare search of his natural understanding, and meer human Reason, to know either God or the Creation, without the divine Light, he greatly erreth; and this hath been the great Error of most of them called Philosophers, that by the bare search of the natural understanding, and meer human Reason, without the divine Light, they were busied

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ed, to make their search into the wonderful works of God in his Creatures, which they not being able to do, they fell into many Errors, which do contradict the true Christian Faith and Doctrine delivered by the Prophets, and by Christ, and the Evangelists, and Apostles, as the design of the following Treatise is to shew; and therefore this is to inform the Reader, in the entrance, it is not any good thing, or any matter of Truth, or any true discovery of knowledge in things either divine or natural, that this small Treatise points at, and blames, but the gross Errors in those called Philosophers, which I have found too many at this to day be deeply tinctured and leavened with; and these not only some that profess to be Students of Philosophy, and Proficients in the same, but many other persons either wholly, or in great part illiterate, and who neither esteem themselves, nor are esteemed by others, studious in Philosophy, I have found deeply so tinctured, and most tenaciously adhering to these gross and pernicious Errors; and when I have warn'd them of these Errors, telling them, that they were the noted Errors of them call'd Heathen Philosophers, who did long ago, in Ages past, oppugn and gainsay the True Christian Faith and Doctrine in many things, and the Errors of the Jesuits Philosophy, and of some other Schoolmen in the Church of Rome, stiffly maintained by them, to defend the false Antichristian Doctrine that that Papal Society is guilty of; They have reply'd to me, They know neither the Philosophy of the Old Heathens, nor of the late Schoolmen and Jesuits, being simple unletter'd men. But to this I have answer'd them, That tho they know not that such Errors held by them, are the Errors of the Old Heathens, and of the late Schoolmen, such as Jesuits and others, yet they are these very Errors; for even as in another case, a man may have in his House some things that he may not know to whom they do properly belong, so in this case men may hold erroneous Opinions, invented by others long ago, and yet not know the Authors of them; and they might have come by them without any curious search, study or enquiry into the Writings or Books of the first Authors or Inventors of them, either by having them occasionally mention'd to them, or finding them by some accident in some one or other late Writer, that writ in their Mothers Tongue; and the mind of man, while it is more sway'd with Darkness than Light, and with the spirit of Error than with the spirit of Truth, beside the many disadvantages it hath by wrong Education, and drinking in bad Principles from his childish years, which are not easily drove out, after they have once got entrance, will no doubt be more easily and readily inclined to embrace Error than Truth, tho no mans mind or understanding embraceth any Error as Error, but under a notion, or supposition that it is Truth; even as the Vill embraceth no evil as evil, but as having some seeming appearance of good; beside that the mind of man, unless it be govern'd by the divine principle of Truth, within it self, is but too fruitful to bring forth the like Errors as others have formerly done, as the Earth it self, that is not well and carefully cultivated by the Husbandman, will be fruitful enough to bring forth Bryars and Thorns, and hurtful Weeds. And notwithstanding that some have objected against me, That the Human Learning I received at the University in Arts and Sciences, and Languages, and that called Philosophy, hath enabled me to dispute and contend for, and otherways to hold forth both by word of mouth and by writing, certain principles of Christian Doctrine, as so believed by me, and as if I gloried in my Abilities



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cies and furnishing, of human Learning, of such Arts, Sciences, Languages, and that all d Philosophy, as I had acquir'd in my younger years, and trusted greatly or chiefly to that, seeking to get a Name, or Applause thereby among men, I can, and do with great freedom and clearness of mind, declare, That such who so judge of me, do greatly judg amiss, my Trust is in the Lord alone, and my dependance is wholly and only upon him, and hath been, to receive of his Divine Wisdom and Power from day to day, to strengthen and enable me in that work and service he hath called me unto, even to bear Testimony to the great Truths of the Christian Faith and Doctrine; and my knowledge and understanding I have in Christian Doctrine and Principles, I have received from the Spirit of Truth, that hath opened my understanding, to understand them, and not from Natural Arts and Sciences, and Languages, and that called Philosophy, which since ever I knew the Truth, as it is in Jesus, I never have magnified, or highly esteemed, nor valued my self upon that sort of Learning; for I have abundantly seen, to be the Insufficiency of it, to qualifie any man to be a true Preacher or Teacher of Divine Things, or to be a true Minister of Christ Jesus, whatever subservient use the True and Genuine part of human Learning may have to a Minister of Christ, in subordination to the divine grace and gift of God, the spurious and adulterate part of it having long since been rejected by me, so far as it hath been discovered unto me; And for such who through a prejudice in them, against the many precious Things of the Truth of Christ, that his divine light and Spirit hath opened unto me, and continueth still more and more to open unto me, and enable me to bring forth either by word or writing, are ready in their Ignorance to say, (as some have said) These things are but the effects and product of Arts and Sciences, human Learning and Philosophy, They but too much manifest their want of a True savour and spiritual discerning (whatever high pretences they make of it) who thus unjustly and unchristianly judg of me, and are of the Number of them (Isa. 5.) that call light darkness, good evil, and sweet bitter; while they are but too ready to call that which is darkness in themselves light, and evil good, and bitter sweet, and so they have need to fear the roe that is pronounc'd against such as so do; yet many have a better sense and savour of my Christian Testimony. But to convince such, if there be any room left for their conviction, That the manner of Doctrine and Principles held forth by me, is not from, nor after the worldly Philosophy, which is but worldly Rudiments and human Traditions, but from and after Christ, as his holy Spirit hath taught me, and enlightned me, and hath opened the holy Scriptures unto me, is the design of this small Treatise, whereby they may perceive that I am so far from deriving my Ability from that called the Philosophy of either Platonists, Stoicks, or Peripateticks, or any others, Ancient or modern, of worldly minded Professors and Students, that I have very plainly contradicted them, and showed, wherein many of their great Principles and Conclusions in that called their Philosophy, do contradict the holy Christian Faith and Doctrine; and upon a due examination, they who seek to brand me with dangerous and hurtful Opinions of Philosophy, will rather be found guilty themselves in that particular.

## Arraignment of Worldly Philosophy, &amp;c.

Colof. 2. 8.

*Beware lest any man spoil you through Philosophy, and vain deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ.*

**I**T is very evident out of these Words of the Apostle Paul, what that Philosophy is that he cautioneth the *Colossians* against, to wit, that which is after the Tradition of Men, after the Rudiments and Elements of the World, and not after Christ, and which in the following words of this same Chapter, he calleth the *Commandments and Doctrines of Men*, and having a shew of Wisdom in will-worship, and voluntary humility and worshipping of Angels, v. 18. 23. and in v. 20. he calleth it a *dogmatizing*; the words in our *English* Translation, *why are ye subject to Ordinances*, are more duly translated; *why dogmatize ye*, or *why are ye dogmatized*? That is, subjected to mens Opinions and Doctrines, that tend to overthrow and destroy your Faith; such as many of the Opinions and Doctrines of them were that professed themselves to be Philosophers at that time. Some of the particular Errors, and hurtful Doctrines of these Philosophers he doth particularly mention, as 1. the worshipping of Angels: 2. a self-will'd Humility: 3. the neglecting the body: 4. abstaining from meats, so as neither to touch, taste nor handle them; for some of the Philosophers of that time did forbid the use of certain meats, and particularly of flesh, as being hurtful to the study of Philosophy. But the true Christian Faith and Doctrine taught by Christ and the Apostles, alloweth the sober and moderate use of all meats that are not in themselves unwholesome to the body, as some are. Also he describeth the Effects of this vain and hurtful Philosophy of the *Gentiles*: 1. It made them intrude into things not seen: 2. It made them vain, and puffed up the fleshly mind: 3. It led from the Head Christ, and from Faith in him.

But as Paul here cautioneth, and giveth warning against the worldly Philosophy, or wisdom of the *Gentile* Philosophers, so he exalteth and commendeth the true Wisdom that is after Christ, and setteth the one in opposition to the other, the one being after the Traditions of

Men,

Men, and Rudiments or Elements of the World; the other being after Christ, in whom are hid all the Treasures of Wisdom and Knowledge, v.3. as if he had said to them, Why should ye look after that which is rather falsely called *Philosophy* among the *Gentiles*, than that which is true Philosophy or Wisdom; for granting that they may have some scraps and Fragments of some true Knowledge, yet it being mingled and mixed with many hurtful Errors, contrary to the Doctrine and Faith of Christ, it is better to shun it than to look after it. But if ye desire or love true Wisdom and Knowledge, seek after it in Christ, learn it of him; for in him are hid all the Treasures of Wisdom and Knowledge; for who would go and eat scraps of Food mixed with Poyson, when they can have a plentiful Table, well furnish'd with all variety of wholesome meats, without any mixture of any hurtful things?

It is convenient in this place to take notice, that it is only the hurtful and false Opinions of these called *Philosophers*, that the Apostle *Paul* doth chiefly caution them against, and because what things of Truth, or true Knowledge they had, or taught either by word of mouth, or by their books and writings, was so greatly mixed with many hurtful Errors, it was more advisable for them that were weak, to let the whole alone, because not only all things of Truth, or true Knowledge, that the best of them had, were not only to be learned from Christ, without them, but much more, even all that was requisite or conducing to true happiness or satisfaction. And as things receive their Name and Denomination from their greater part, so the Philosophy of the *Gentiles* containing for the most part more Errors than Truth, might well be termed hurtful and erroneous. Yet strictly speaking, it was not what they had of Truth, or true Knowledge, either of things divine or natural that the Apostle cautioned them against, as fit to be rejected or disowned; for whatever is of Truth to be found in any men, is to be owned and acknowledged in its place, and a good use and improvement may be made of it to convince them of the Errors that they hold; for as all the parts of Truth are well coherent and consisting, and stand in most excellent Harmony one with another, so Truth and Error are very incoherent, and break the Harmony and beautiful consistency of things; Therefore by what a man holds of Truth in some small measure, he may be convinced of his Errors when it is shewed to him in the clear light of divine illumination, or even of the true Reason of Man, that what

Opi.

nions or Perswasions he judgeth to be true, are inconsistent with the Truths he doth hold, that therefore they must needs be Errors, and false and unsound Notions. And after this manner *Paul* dealt with these called Philosophers at *Athens*, *Acts* 17. citing a most true and excellent saying out of one of their own Authors, That men, or mankind, is the Offspring of God; and from this he took occasion, whereby to convince them of their Idolatry and Superstition, and such a method did the Ancient Fathers, so called, and Primitive Teachers in the Church, after the Apostles days, make use of in disputing against the Philosophers in these times, who were commonly the greatest Enemies and Opposers of the Christian Faith, by which they did mightily confound them, and put them to silence, and gain'd upon divers of them, so that they received the Christian Faith and Doctrine.

And seeing it was not any thing of Truth, or true knowledg that *Paul* did caution men against in them called *Gentile Philosophers*, whether they had it by vertue of that common divine illumination given to all mankind, or by the use of their true Reason, as men in subordination to that more excellent principle, jointly working together, both which are the good gifts of God, and are not to be disregarded, but duly esteemed and valued in their several places; the one, to wit, the divine illumination, as the Master or Mistress; the other as the Servant or Handmaid, to wit, the true Reason or reasonable understanding of man: but it was chiefly or rather indeed, only their gross Errors that did oppose and impugn the true Christian Faith and Doctrine that these called Philosophers did hold, and which made them so great Enemies to the Christian Faith, that they neither did receive it themselves, while they retain'd these Errors, nor suffered their Hearers and Followers, that believed them, to receive it; therefore it was that *Paul* did so warmly and earnestly warn them to whom he wrote this Epistle, against that called *Philosophy* that was then among the *Gentiles*, with whom they conversed, and that he saith *beware*; the *Greek* Word is *βλέπετε*; that is, *see*, as if he had said, take nothing upon trust from men, neither believe what they say upon their bare credit and authority; but see with the Eyes of your understandings, that God hath anointed and opened with his heavenly and divine Eye-salve; and with these Eyes compare things with thing; and by so doing ye will find that the *Gentile Philosophy* teacheth many things contrary to the true Faith of Christ, and their wisdom is for the most part



part contrary to the wisdom which Christ teacheth. And that he saith, *beware, or see lest any spoil you, or make a prey of you, or rob you, through philosophy and vain deceit.* The latter words are explanatory, as to say, the Philosophy I caution you against, it is not the true Philosophy, or wisdom; but vain deceit; and λόγος σοφίας, as he calleth it; a shew or talk of wisdom; but not the true divine wisdom.

And whereas the Apostle Paul doth not enumerate all, nor most of their Errors in this place, nor any where else, but only mentioneth a few in particular, and giveth them a warning against the Philosophy profest at that time among the Gentiles in general, as being hurtful, and opposeth the wisdom of the world to the wisdom of God; as 1 Cor. 1. *after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe;* and so doth James set in opposition the wisdom from above and the wisdom from below, with the qualities and properties of each, calling that from below, *earthly, sensual and Devilish;* as indeed the greatest part of the Learning or Philosophy of them called *Greeks* at that time, was no other. It is not to be understood, that the Apostle did reject, or condemn the true exercise, use and improvement of mens rational faculties, either in the invention, or cultivation of such useful Arts and Sciences as were really useful for the life of man, as the skill of *Husbandry, Navigation, Arithmetick,* or the knowledge of Numbers, and use of them, in Accounting, Geometry, Astronomy, and other the like useful Arts, which were for most part the result and improvement of Mans Nature, Reason and Understanding, as a Man, however it may be allowed, that in some cases and things God did teach some men these or the like things by a divine illumination, working upon their rational understandings, as men: For tho there is nothing that is supernatural in all these Arts and Sciences commonly taught in Schools, or which surpasseth the common capacity of mens reason to understand them, yet the invention, or first discovery of them might have had a more immediately divine original; as when Christ opened the natural eyes of the blind to see, their seeing was natural, after their eyes were open'd; but the opening of them was supernatural and miraculous.

It being therefore the gross and hurtful Errors that did abound in the *Gentile Philosophy*, that made Paul give such caution against it; And the same Errors continuing among many called *Christians* at this day, that spoil them, by hurting, yea, destroying the Faith of some, and hinder-



ing the Faith of others, which were among the *Gentiles* in that day, I have found a Zeal raised in my heart, and a weighty concern upon me to point at divers gross Errors held, professed, and taught in this day, by some called *Christians*, as Doctrines and Principles of true Philosophy, most of which were the very Errors of the old *Heathen Philosophers*; and they are such as follow, particularly the *Platonists* and *Stoicks* taught,

1. That the Body is no part of a Man, but a Prison and Grave to the Soul. Hence they could not but deny the Resurrection of the Body after Death; for no man after he is set free out of Prison, has any desire to return to it again; and also from this Error, no doubt, came that neglecting of the Body that *Paul* mentions, *Col. 2. 23.* which makes me the more think strange of some at this day, who tho they plainly profess, they believe nothing of the Resurrection of this body, or any part or parts of it, yet they are but overmuch addicted highly to nourish and cloath it, and that in a very high degree, and have an extraordinary love to it, and care of it, as if it were their only immortal part. But such who are of this Opinion, that the Body is as a Prison and Grave to the Soul, and consequently expects no Resurrection to it, more than to the body of a beast, do not understand how the body, by sin, is changed, to be liker to a Prison, or Grave, than to a Palace, such as it was before the Fall, even as a most fair and stately Palace; and such it will become again at the Resurrection of the Dead. Again, many of old taught, and now teach,

2. That Matter or Body has no life or perception, sense or feeling of pleasure or pain, even when the Soul is in it, and united to it; but that the Soul or Spirit of a man, is the alone subject of all sensation and perception; And because some late Philosophers, so called, do not own Beasts, Fishes and Fowls to have any principle in 'em, but meer body or matter, they deny that they have any sense or perceptions; but say, they are moved by springs, and Mechanick motions, like to Watches or Clocks: Hence such cannot but consequentially deny the Resurrection of the body, for if the body be wholly without all sense or perception, either of pleasure or pain, to what purpose should it be raised, seeing its insensibility makes it incapable either of future felicity or misery; or any capable subject of reward or punishment: But this is plain contrary to Christs Doctrine, who said, *Fear not them that can kill the Body; but fear him that can cast both Soul and Body into Hell-Fire.* Where note these 2 things: 1. If the Body can be killed, that has a Life: 2. That it is capable of future

punishment as well as the Soul; and consequently the body of a Saint is capable of a future reward, together with the Soul : and the Scripture teacheth us, that not only the Soul of a true believer, but the Body is for the Lord, and the Lord for it; to wit, that it may be a Temple for the Lord to dwell in, in the future state and world to come; and therefore he who raised up *Jesus from the dead*, will also raise us up by *Jesus*, 1 Cor. 6. 13, 14. Rom. 8. 11. And it is great ignorance in such, and a sinful excuse of their great error and unbelief, who so frequently say, *Let us not be concerned about the manner of the Resurrection of the Body, since it is not discovered, nor told us in Scripture what manner of body it shall be; but let us live well, and we need not take thought about the Resurrection of the body;* For the Scripture doth plainly tell us what manner of body it shall be when raised, as well as what manner of body it is that is sown, or buried; It is sown natural, it is raised spiritual, &c. 1 Cor. 15. 42, 43. And men cannot live well unless they have the true Faith of the Resurrection of the body; for the unbelief of it leads us to all looseness and *Epicurism*, by the plain testimony of the Scripture in the foremention'd Chap. 1 Cor. 15. 32. *If the dead rise not* (the Greek hath it in the Plural Number, *if dead men rise not*) *let us eat and drink for to morrow we die.* And here the Apostle is not discoursing of the *New Birth*, or rising of the soul out of the death of sin, as some most grossly and perversly think; but of the Resurrection of the body : also the Apostle doth most excellently argue, *That not to believe the Resurrection of the dead, is not to believe the Resurrection of Christ; and not to believe the Resurrection of Christ, maketh faith vain, and preaching vain: and if faith be vain, they are yet in their sins who profess faith; and therefore they cannot live well.* Lo! how the Apostle inseparably linketh all these things together; so that to break one Link, is to break the whole Chain: See v. 13, 14.

3. Tho both *Platonists* and *Stoicks* taught many true things of God, and some did profess to own Gods in being in them, and his divine teachings, comforts and refreshments, yet as they taught nothing of that great mystery of our salvation; *Viz.* the Son of God, our Lord Jesus Christ, his coming in the flesh, his dying for our sins to reconcile us unto God, being that great propitiatory sacrifice for all mankind, so much of their Doctrine did contradict it. Hence many of the ancient Philosophers, not understanding the spiritual signification of the *Jews* Sacrifices, as they were Types of Christ, that was to be offered up for the sins of the world

in his body of flesh, upon the Tree of the Crols, as accordingly was fulfilled, did deride the Jews for their Sacrifices, according to that ancient Latin Distick of Cato :

*Cum tu sis nocens, cur moritur Victima prote ;*

*Stultitia est morte alterius sperare salutem.*

*When thou hast sinn'd, why should for thee  
a Sacrifice be slain ?*

*By another's Death, Life to expect,  
it foolish is, and vain.*

And therefore it was that Paul said, That Christ crucified was foolishness to the Greeks, that sought after wisdom ; To wit, The Worldly Philosophy ; as well as a stumbling-block to the Jews.

4. Both Platonists and Stoicks placed all their happiness in an inward principle lodged within themselves, which tho some owned to be God, yet they greatly erred in not understanding, in acknowledging, That all divine influences and communications flow from God into men through the Man Christ Jesus, our alone Mediator: and therefore any Religion they had was mixt with great ignorance and error, or not understanding the necessity of the One Mediator, in whom God has placed all fullness of the divine influences and communications of Grace and Truth, Light and Life, out of whom we are to receive our several measures, as our Faith is exercised on him, and as our dependance is upon him; even as the Members depend upon the Head, and the Branches on the Root for life and nourishment. But they placing all within themselves, even of what they did or could enjoy of God, were in a great error; even as much as who should say, The Branch has all within it that makes it fruitful; or the members of the body have all within them that makes them live and move: so no dependance upon the Head, Christ, the Mediator betwixt God and men: yea this error is so great that whoever holds it, as too many do at this day (as well as formerly) they make themselves as God, or equal to him; for it is the alone perfection and dignity of God to have all within himself, and needing nothing without himself; for even the Man Christ had not all from within himself, but hath God to be his Head, as God hath given him to be our Head; as he taught concerning himself, *My Father is greater than I*: and as the Father hath Life in himself, so he hath given to the Son to have Life in himself, that he may quicken whomsoever he will; therefore we read that in his prayer to the Father he lifted up his eyes to Heaven, *Joh. 17. 1.* expecting to  
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be heard from thence; yea in his comparing his Disciples to the *Branches*, and *himself* to the *Vine*, and his Father to the *Husbandman*, this great mystery is held forth, how as our dependance is on the Man Christ, so his dependance is on the Father; for as the *Vine* giveth sap and nourishment to the *Branches*, so the *Husbandman* giveth earth and soil to the *Vine*; it being a great part of the *Husbandmans* work to put fat or good earth to the root of the *Tree*, as well as to prune and dress the *Branches* of it: And he did receive of the Father these Divine Gifts that he gave and still giveth to his Church.

5. None of all the *Philosophers* taught remission of sin, and justification by the blood of Christ, and Faith in it; or understood that *Evangelical* mystery, how Christ was wounded for our Transgressions, and was bruised for our Iniquities; and that by his stripes we are healed; and how he did bear our sins in his body on the *Tree*, and made peace for us by the blood of his Cross. But they placed their whole Acceptance upon their Vertues and good Works, tho divers of them professed (*Platonists* and *Stoicks* as well as *Peripateticks*, and particularly *Aristotle* in his *Ethicks*) That what Vertues and good Works they did bring forth, was from *Deity*; some Divine Thing or Principle within them. But that this was a great Error in them *Paul* doth abundantly prove both out of his Epistle to the *Romans* and *Galatians*, That as the *Jews* were not justified before God by any Works of the Law, so neither were the *Gentiles*; but all were guilty before God: For whatsoever the Law saith, it saith to them that are under the Law; that every mouth may be stoppt, and the whole world become guilty before God. Now this that makes the whole world guilty, and stopse every mouth is the Law within, which is from the divine principle, seeing the greatest part of the world have no Law without. And therefore he concludes, That no man is justified by the works of the Law, but by the faith of Christ; All are justified who have that Faith; which Faith is the gift of God, and is wrought in every one that has it by the mighty power of God; which Faith is a Living Faith, and is always accompanied with good works.

6. Tho many of the ancient *Philosophers* profess'd to believe the immortality of Souls, and future Rewards and Punishments to mens souls; yet they had no belief of the Resurrection of the Body; as is clear not only no from their own books, but also from the Testimony of the Holy Scripture; For when *Paul* preached to them at *Athens*, *Jesus* and the Resurrection, certain *Philosophers* of the *Epicureans* and *Stoicks* mocked him, and cal-



called him *Babler*. Now as this their Denial of the Resurrection of the Dead, did proceed from the two aforementioned Errors held by many both then and at this day; *viz.* that the body of man was no part of him, but the soul's prison and grave; and that the body has no Life, or perception, when united to the soul: so it did proceed from a 3<sup>d</sup> gross error, as absurd as any of the 2 former; *viz.* *That the substance, or first matter of earthly bodies, differ in kind from heavenly bodies; and consequently that no earthly body is convertible into an heavenly body, and no animal body is convertible into a spiritual body:* And from such a great Error the ignorance and unbelief of those floweth, that do not believe that Christ's Animal and visible body, of flesh and blood, is converted and changed to be now in Heaven a spiritual and heavenly body; And as they do not believe this change of Christ's body (the substance remaining the same) so nor do they believe that the bodies of the Saints shall be changed from animal to spiritual, and from Terrestrial to Cœlestial and Heavenly, tho the Scripture testimony is plain and express for such a change, the substance of the body remaining the same; For if the substance did not remain the same, the change would not be a conversion or transmutation, but an exchange or permutation; as when one changeth Copper for Gold, by selling Copper for Gold; this is quite another thing than when Copper is transmuted and converted into Gold.

7. The ancient Philosophers did not believe any general Day of Judgment, or end of this world; but mostly they did conceit, That as it was from Eternity in the manner and condition as it is now in, rolling and revolving in a continual sphere of generation and corruption, even Vegetables and Animals, as well as Men, so it would continue to Eternity in the like manner and condition as it is now in, still running round in a continual sphere of generation and corruption, and of Living and Dying, and Dying and Living again (but as to this they were divided in Opinions, some holding, *That the Souls of Men that were thoroughly purged from all Sins and Vices, attained to a state of blessedness, joy and rest with God, and did never return to live again in the body.* Others holding, *That after some long Tracts of Time, Souls might decline from their state of Felicity, in the Divine Fruition, and so descend into humane bodies again.*) But these Opinions are contrary to the holy Scriptures, which plainly inform us, That this visible world had a beginning, and that mankind had a beginning in Adam and Eve; and that the Years of the World



World, from Adam to Christ's coming in the flesh, are about 4000 years, by Scripture Chronology: And as this visible world had a beginning, so it will have an end, as the Scripture doth plainly inform us. But it is not to be judg'd, That the end of this world will be an annihilation, or reducing of it to nothing, as some imagin, but only a change, as the Scripture calleth it. Nor can it be proved either from Scripture or Reason, That this visible world had its beginning from nothing, or of nothing, but since about 5000 years, and some odd hundreds; For it is evident from Scripture, that this visible world did not take its rise or beginning from meer nothing, but from that which Moses calleth, *Gen. 1. 2. tohu va bohu*, which the Septuagint Translation rendereth *ἀόρατος*, that is Invisible; and the Epistle to the Hebrews, c. 11, calleth *μὴ φαινόμενα*, that is things not appearing.

8. Divers called ancient Philosophers, as well as some now, held the Soul or Spirit of man to be a part of God's Essence, or that there were but one great soul or spirit acting in the bodies of all men both good and bad. And of this gross and vile Error some Ranters and vain Notionists are guilty, who yet profess to own the Scriptures, but the Scripture is against them in this and all their other gross Errors and Imaginations: For the Soul, or Spirit of Man, is a created being or substance, according to *Is. 57. 16*. And it is a most gross and false Opinion, contrary both to Scripture and all sound understanding, to imagin, that the soul of man that sinneth, and is defiled with sin, can be a part of God; For God is holy and perfect. Beside, it is not proper to say, that God hath any Parts, it being contrary to the Nature of his infinite Perfection, to be compounded of parts, or divisible into parts; wherefore when the Scripture speaketh of his Face and back parts, that is to be understood only by way of Allegory, in condescension to the weakness of humane understanding. This gross and vile Error, viz. That the Soul is a part of God's Essence, or that there is but one great Soul or Spirit acting in the bodies of all men, both good and bad, taketh away all distinction of Vertue and Vice, and consequently all future Rewards and Punishments; it is lately much revived by them called Hobbists and Deists.

9. As many, or most of those called Ancient Philosophers, held absurd and false Principles and Doctrines both concerning the Body and Soul of Man, so many of them did grossly err concerning the glorious Being and Attributes of God; some holding him to be Corporeal, some denying his Omnipresence, and limiting him to some remote place above the visible Heavens and Stars; Others denying his Omniscience, and universal providence over all his creatures: All which gross Errors being so generally condemned by all sound and sincere Christians, and being so plainly contradicted by the Testimonies of holy Scripture, I shall not at present be at pains to refute, it sufficing to my present purpose to have named them, as sufficient instances to prove, That the Worldly Philosophy is a great hindrance to the Christian Faith, and opposite to the Doctrine of the holy Scriptures, that have proceeded from the divine Wisdom and Spirit, to which the wisdom and spirit of this World is contrary.

10. Some of these called *Ancient Philosophers*, did conceit, that there were in God passions of grief and anger, such as there are in men, upon emergent occasions; and that God could change his mind, or will and purpose concerning men and things, as some ignorant Persons do so conceive at this day, imagining, that not only anger and grief is competible unto God, but repentance also, too literally and carnally understanding that Place of Scripture, that it repented God that he had made man; not well considering that the Scripture speaketh frequently of God, in condescension to our weakness, by Metaphors, Figures and Allegories, as when we read of his Eyes, Ears, Mouth, Hands, &c. And the Scripture saith, God is not as man, that he can repent; and his gifts and calling are without repentance. And seeing in God there is no variableness, nor shadow of change, as both Scripture and good Reason teacheth, how can it be conceived, that there can be any change of his mind, will and purpose, concerning either persons or things? And as for Anger and Grief, they may be said to be in God effectively, but not subjectively; not as accidents inherent in their subject; for no accidents can have place in God, who is an infinitely perfect Being, God's Anger being his most holy and righteous will to punish transgressors, and his Grief being an utter aversion from sin, and hatred of it.

11. Some also have imagined, as the Manichees and Gnosticks of Old, That God could be wounded and bruised, or oppressed by mens sins, and that his Life or Spirit could be killed, and slain in men, by their sins; misunderstanding and perverting some places of Scripture, that if they be understood of God himself, cannot be otherwise construed, but to be spoken figuratively, as when he is said to have repented. But if by the Life and Spirit of God, be not meant God himself, as oft it is, but a life and spirit begotten or formed by the living Power of God in the Saints, from a Divine Seed sown in them, called in Scripture, the Seed of God, it ought to be granted, That this formed Life, Birth or Plant, may, and doth suffer in men by their sins, and the tender Seed of God is burthened, grieved, and, so to speak, wounded in men by their sins. But this Seed is not God himself, but somewhat that is emanated, and that proceeded from him, and doth belong to the Mediatory Spirit of Christ, and is a measure thereof, the fullness of which dwelleth for ever in the Man Christ Jesus, and out of whose fullness to every one of us is given grace, according to the measure of the gift of Christ, as the Scripture declareth.

12. The high and mysterious Doctrine of the Election and Predestination of the Saints, by the way of grace and holiness, to bring them to glory and happiness everlasting, and how God hath chosen all the heirs of salvation in Christ Jesus, their elect Head, Root and Foundation, both unto holiness, as the means, and everlasting happiness and life, as the end; is a thing, that the wisest of the World's Philosophers understood nothing of; for it is a great part of that wisdom, that Paul said, he spoke among them that were perfect. Eph. 1. 4, 5, 6, 7, 8. and Eph. 3. 10, 11. And there is scarce any Doctrine of the Christian Faith, that the carnal and fleshly wisdom of

of man doth more contradict and oppose, and argue and contend against, than this high and mysterious, and yet most comfortable Doctrine of the Christian Faith, plainly and amply testified of in the holy Scriptures.

13. And lastly, The *worldly Philosophy* and *fleshy Wisdom* hath invented many Words, Terms and Phrases that do rather darken and obscure the Truth, than tend to discover it; so that what God said unto *Job*, might well be said concerning them called Philosophers both ancient and late; *Who is this that darkneth Counsel with words without knowledge?* And multitudes of dark and obscure Words hath bred a multitude of dark, obscure and fallacious distinctions, and these have begot endless disputes and controversies in that called Natural Philosophy: and as that called the Natural Philosophy is greatly corrupted with fallacious Terms, Phrases, Distinctions and Maxims or Axioms so called; so the mixing or mingling that called Philosophy with Matters of Religion, which is not for the most part true, but false, this hath done great hurt, and hath occasioned a great corruption in the Doctrine relating to the Faith of Christ and the Christian Religion, commonly called Divinity and Theology, especially that taught in Universities commonly called School Divinity, being stuffed with the Words, Terms, Phrases, vain and fallacious distinctions, definitions and Maxims of the World's Philosophy, which has not a true Foundation in the truth of things, but is only grounded on mens imagination, and traditional glosses, that have but guess'd at things, that hath led the minds of Men into a Labyrinth and Wilderness of Confusion, and unprofitable jangling and disputing, deservedly called by the Apostle *Paul*, the Opposition of Science falsely so called; for well may that be Science falsely so called, that is only a sophistical Art of wrangling, contending and opposing what another man saith, whatever it be, and so dispute things endlessly *pro* and *contra*, insomuch that there is scarce any conclusion or assertion in that called Natural Philosophy, but both the Affirmative and Negative, by point-blank contradiction, is defended, by multitudes of Authors; and what one builds, another destroys; what one proveth to be truth, another (as *Levi* thinketh) proveth to be error, and both pretend to Reason and Philosophy. Beside, that the *Worldly Philosophy* for the most part is rather a skill to talk of things with a multitude of words, without any true knowledge, than a real solid knowledge of them. Hence it is that *Paul* defineth it to be the *wisdom of words*, and the enticing words of man's wisdom; also *the wisdom of man, which God will destroy*, 1 Cor. 1, and 2 Chapters.

And as many of them called Old Philosophers, held many false and absurd Opinions directly contrary to the Christian Faith, so do many of late pretending greatly to Philosophy among those called Christians, especially the Masters and Professors (so called) of Philosophy in Universities and publick Schools of Learning in the Church of *Rome*: from whom too many Protestant Professors have borrowed some of their corrupt Leaven of false Philosophy, which they

have mingled with that they call Divinity or Theology, but is not pure Divinity or Theology, not being the Truth as it is in Jesus, which is free from all mixtures of Error and Falshood whatsoever. And of such Errors held by Popish Professors of Philosophy, I shall first instance some concerning body or bodily substance and matter.

I. One gross Error held by them is, *That the quantity, and other accidents of a Body, can subsist or remain without the substance.* And on this absurd Error in that called *Philosophy*, they build their false Faith, that after the words of Consecration, the quantity of the Bread and Wine, and other accidents of Colour, Smell, Taste and Feeling, in that called the *Eucharist*, remain in the consecrated Water or Cake, while the substance of the Bread and Wine is gone, and createth any more to be.

II. A second gross Error in their *Philosophy* is, *That there can be a penetration of bodies and bodily parts:* so that one whole body remaining a body still, can be in the same place with another body of the same quantity, occupying the same room and space at one and the same time, and consequently that the whole substance of a man's body may occupy no more room or space than the least grain or atome of bread; and on this absurd Error they build their false Faith, *That the same Body of Christ that was crucified, and raised again, and ascended into Heaven, is in every grain or atome of the Eucharistical Bread.*

III. A third gross error concerning bodies, they teach, is, *That one and the same body in all its parts, undivided one from another, can be in many places at once.* And on this absurd error they build their false faith, *That the visible Body of Christ is in many thousand places at once, to wit, not only in every consecrated Cake or Wafer, but in every grain thereof.*

IV. A fourth gross error they teach, is, *That one body can be transubstantiated into another body;* which is to say, *That the substance or essence of the body is changed into another substance or essence.* And on this absurd error they build their absurd Doctrine of *Transubstantiation*, affirming, *That the substance of the Bread and Wine in the Eucharist, or Supper, after Consecration, is transubstantiated; that is, changed into the substance of Christ's Body.* But as the Popish error of *Transubstantiation* is exceeding gross and hurtful, so is the error of some no less gross, but rather much more both gross and hurtful, who feign, *That the glorified Body of Christ is Omnipresent,* so not only attributing to it above what a Body is capable of in its highest exaltation, but what is a proper and peculiar Attribute of God Almighty, and essential to him. Into which gross error having fallen by their great ignorance, they seek to defend it, by grossly perverting that place of Scripture, *Eph. 4. 20. He that descended, is the same also that ascended up far above all heavens, that he might fill all things.* But it is not said here, nor any where else in Scripture, *That his Body that was raised from the dead filleth all things;* but it is expressly said, *Acts 3. 21. That the heavens must receive him, until the time of the restitution of all things:* which must needs be understood of his Body,



or bodily presence; concerning which Christ said himself, *The poor you have always with you, but me ye have not always*, viz, bodily, though spiritually present. But I would not have any to think, that I deny, that Christ's glorified Body can extend its Vertue to men here on earth, as he pleaseth, for that I readily grant and believe, that both his *Soul and Body* can extend their Vertue, as by *Rays and Beams* to the Saints upon Earth; and no doubt but his Mediatory Spirit and Life doth extend it self into our souls. But this is no proof, that Christ's Body is every where where God is; for so to affirm is a grosser error than that of the *Popish Transubstantiation*; for the *Popish Doctrine* only teacheth a Transubstantiation of *one body into another*, viz, of the *body and substance of bread into Christ's Body*; but this teacheth the Transubstantiation of *Christ's body into the Godhead*; which is most unreasonable, as well as most contrary to Scripture, and is a reviving of the *Old Entychian Heresie*, condemned, and that most justly, by ancient Christians, many Hundred Years ago.

V. A 5th gross error held in common both by Papists and many call'd Protestants, is, *That in the daily generation and corruption of bodies, as when flesh or wood is consumed with fire, the body of flesh or wood is substantially changed, the former substantial form (so called by them) ceasing to be, that was formerly in the flesh or wood, and a new substantial form in the Fire, or smoke and ashes, being newly produced*. And accordingly they most falsely teach, That the elements of fire, air, water and earth, differ substantially in their substantial and essential forms, and that a gross body cannot be changed into a spiritual and subtile body, but that there must be a change of the substance. Whence it is that Papists generally, and too many call'd Protestants, have such gross and carnal conceptions of the Resurrection-bodies of the Saints that shall be raised at the last day, imagining they must be raised with gross flesh, blood and bones, as they now have, otherwise they should not be the same bodies in substance as now they are. Whereas the plain truth is, that bodies can undergo great changes, even the greatest that are possible, from gross to be exceeding spiritual and subtile, without any substantial change, being only changed in accidental forms and modes, but remaining the same in substance; as when the Water was miraculously changed by Christ into Wine; here was no Transubstantiation, or change of the bodily substance, but only a Transformation, or change of the accidental forms and modes of the Water, into new accidental forms and modes of Wine.

VI. A 6th gross error, common generally both to Papists and many called Protestants, in that called by them *Philosophy*, is, that many things which are real substances, they hold them to be but accidents, or accidental qualities, as the light or influence of the Sun, or of common fire, they hold to be nothing but accidental qualities; also the Emanations that commonly flow from Stones, Minerals, Metals, Herbs and Animals, causing *sympathy and antipathy*, some whereof are more manifest, that affect our gross senses of smelling, tasting and



feeling; others more hidden and occult, as that of the *Loadstone*, that draweth Iron to it: they hold them to be accidental qualities, having no real substance. Whereas the more true and sincere Philosophy teacheth, that these things are real substances, being either the Emission or Outflowings (commonly called *effluvia*) of the more subtle and spiritual parts of these bodies, whence they come forth, and proceed from, or the Rays and Beams of some Spirits that may be lodged in them. And on this error they build divers absurd errors in that called their Divinity, both in relation to the bodies and souls of men; as first in relation to the body: The vertue that went forth from our blessed Lord's Person, that healed the woman of her *bloody Issue*, they hold not to be any substance, but only an accident or quality. And next in relation to the souls of men, that divine vertue of grace, light and life that cometh from Christ into the souls of men, the Schoolmen commonly both among Papists and Protestants (some excepted of Protestants, who are more understanding) hold, *That it is no substance, but an accident or quality*, which otherways they call *Habit*: and they commonly define the Grace of God in the souls of the Saints to be no substance, but an infused supernatural habit: and the vertues and fruits of the Spirit, as Faith, Hope, Love, &c. they call supernatural and infused habits and qualities, that are in themselves of a perishing Nature; And the seed of God in the Saints, they do not hold to be any substance, but a quality, or infused habit. And the great occasion of this their Error, *That Grace is no substance, but an accident* (viz. *habit or quality*, which *Aristotle* placeth among the Predicaments of Accidents) proceedeth from this, That whereas they observe the Scripture distinguisheth betwixt Christ and the Grace of Christ, as also betwixt God and the Grace of God, and betwixt the Holy Ghost and that Divine influence that cometh from him into mens souls, from thence they infer, That seeing that seed or influence of God's Grace, is not the Godhead, it must be some accident, habit or quality infused in the soul by God, there being, as they suppose, *no middle being*, of a middle Nature betwixt God and the souls of men: but in this they are greatly mistaken; for there is a *middle being* betwixt the Godhead and the souls of men, which is that *Mediatory Spirit, and Divine Nature of Christ*, as he was the *Heavenly Man*, Mediator, Head and High Priest and Husband of his Church from the beginning of the World: the which Mediatory Spirit of Christ dwells in all fullness in the Person of our blessed Lord, that was born of the Virgin *Mary*, who suffered death for our sins, and rose again, and is ascended into Heaven, and still dwelleth in him, and of his fullness we all receive our several measures, as *John* hath declared, *John 1.* and as *Paul* likewise hath said, *Eph. 4. 7. To every one of us is given grace, according to the measure of the gift of Christ.* And tho the various measures of this Mediatory Spirit of Christ are not dividable, nor separable one from another, but most inseparably united, yet a real distinction may and ought to be allowed, as betwixt the *Rays and beams of the Sun*, that are inseparably united

one with another, and all with the Body of the Sun, yet one Ray is not another, but have a real distinction, so the particular measure of the Gift of Christ, called by several Names and Denominations, as Grace, Truth, Light and Life, &c. that is in one of the Saints is not the same particular and numerical measure that is in another: And as we are taught not only by express words of Scripture, but by the Saints experience, that there are greater and lesser, higher and lower measures of this Divine Mediator Spirit, Life and Nature, and Divine Light, this doth sufficiently prove, that it is not the Godhead, or Supreme Infinite Being, called in Hebrew *Ensof*; for there is nothing in the Supreme Being that can be called greater or lesser, higher or lower, seeing every thing in God is most infinitely and supremely High and Great; and seeing also, according to Scripture, the Father, the Son, and the Holy Ghost, are this One only most High and Supreme Infinite Being, or Godhead: It must needs be confessed, That this Divine Spirit in the Saints, that hath its measures higher and lower, is not the Godhead of either the Father, the Son or the Holy Spirit, but the Mediator Spirit of the Son, as above-mentioned, in which the Father, the Son, and the Holy Spirit dwelleth, as in a most glorious Temple, or place of Habitation, called in Hebrew *Schechina*, i.e. *Tabernacle*. And because the Godhead of Christ, and the Holy Ghost dwelleth in the same, whose Godhead is the same with the Godhead of the Father, most immediately, therefore it is that it receiveth and beareth frequently the Name of the Son, and also of Holy Ghost, and is called the Spirit of the Father, and also the Spirit of the Son. But it is not to be supposed, or thought, that this Middle Being is more immediately near to us than the Godhead, as with respect to God's Essence or Being, for that doth most intimately, or immediately penetrate all things, and is most immediately present in all things, but with respect of Manifestation and Revelation, that infinite Being of the Godhead is such, that no created understanding, or mind of Men or Angels can see, or behold his glory: therefore He is said to be such in Scripture, whom no eye hath seen or can see, and dwelling in the Light which none can approach unto; for no man hath seen God at any time; to wit, as He is in Himself, but the only begotten Son of God, who dwelleth in his bosom, hath declared him, who is the Image of the invisible God, the brightness of his glory, and the express Image or Character of his Substance. And seeing both the Scriptures Testimony, and the Saints experience doth prove, that somewhat really divine, by way of influence and emanation, doth come into the Souls and Hearts of the Saints from above, even from the glorified Man Christ Jesus, that is glorified in Heaven, called in Scripture, Grace, Life, Light, Spirit, Power, Virtue, and is compared to Rain, Dew, Water, Wine, Oyl, Milk, Honey, and is called Metaphorically by these Names. It is certain this Divine Being and Substance, that doth so descend from Christ in Heaven, into the souls of men here on earth, must needs be some Middle Nature betwixt God and us, for the Godhead of Christ, and of the Holy Ghost, which is one and.

and the same Godhead with the Father, filleth all places, and is in all places, and so cannot ascend, or descend, or move from one place to another; therefore that divine vertue and influence of Light, Life and Grace, that descendeth and floweth down from above, but of the fullness that dwelleth in the glorified Man Christ Jesus, is not the Godhead, but some Middle Being, called by some *Vehiculum Dei*, i. e. the Vehicle, or Chariot of God; that is, a real substance, and no Accident, or bare quality, feeling, according to the best and truest Rules of Philosophy, *Accidens non migrat de subiecto in subiectum*, Accidents do not move from one subject to another. And if Grace were a spiritual Accident or Quality, it could not be taken from one and given to another, as the slothful Servant's Talent was taken from him, and given to him that had ten Talents.

VII. There is another great error held by many called Professors of Philosophy, both among Papists and Protestants, viz. That the Souls of pious and holy men, have no higher Faculties or Powers but such as are Rational, or discursive, whereby the Reason, or rational Faculty of man's Soul draweth conclusions from certain Premisses, the which Premisses are either the conclusions of other Premisses, hanging together like the Links of a Chain, or some Maxims or first Principles of the Humane Understanding. But many such Maxims called first Principles, are false and unsound Notions, from which must needs proceed false and unsound Conclusions, and with such that called Natural Philosophy doth abound. But some of the Antient Philosophers, as the Platonists, and particularly Plotinus, did hold, That there was in the soul of man a power or faculty above that which is discursive, whereby being assisted by the Divine Light, it could erect or elevate it self into God, and be joyned to him, he appearing to the Soul, having neither Form, nor any Idea or similitude, as Porphyrius relateth of Plotinus, that so it happened frequently to him, and once so to Porphyrius himself: the which high attainment and experience they declared came to be witnessed by the Souls passing through certain degrees of purification, illumination, and abstraction from all worldly things, and fleshly desires and affections, yea and by the Souls being raised above all its natural powers and faculties of Imagination or Ratiocination; and the attings thereof, to contemplate God alone, and be joyned to him by this one higher power of the Soul, which Plotinus, the Platonick Philosopher, doth so distinguish from Reason, that he calleth it, *μεῖζον λόγος καὶ πρὸς λόγος*, i. e. greater than Reason, and before Reason, Ennead. 6. lib 9. cap. 10. The which divine enjoyment he calleth a silent touch of the Soul whereby it toucheth God, cap. 9. and whereby the Soul retiring it self from all multiplicity (as if a large circle did contract its Rays and Circumference to a small Point or center) into unity, becometh one, and joyneth Center to Center, viz. the Soul's Center to God, its Center, and this he calleth, the Meet, or flight of the one to the one, cap. 11. By which it appeareth how much more dark and ignorant the late Schoolmen and Professors of Philosophy are, than these ancient Platonick Philosophers were, who professed such a divine attainment, fruition and enjoyment of God, not only without all Words, and external

Internal Objects, but even without all internal Form, Idea or Image of any worldly thing: which so high attainment of divine knowledge must needs be granted by all intelligent men to have proceeded from some real degree of internal divine revelation and inspiration, a thing so much generally now opposed, and by none more than by them that are reputed great Scholars and Philosophers. But whether these above mentioned *Platonick* Philosophers (who did soar more aloft in an High Profession of divine knowledge than all other Sects of them called Philosophers, did really experience and enjoy *what they did profess*, I think it not proper in this place much to dispute; I shall only at present freely declare my Judgment, *That I think it is very probable, that at times, when it was best with them, they might have had some divine touch, taste and relish of a real divine enjoyment.* But it was not permanent, nor abiding with them; for had it been so, it would no doubt have brought them further than they arrived; and would have cleared and freed their Minds of those gross errors that generally they were clouded and entangled with, even the best of them; for the best of them held some gross errors, and had very dark and Obscure Notions and Conceptions about God and Divine Things, and spoke not very certainly and clearly of the Felicity of souls of Good Men after Death, altho they did generally profess to believe the souls immortality, and future rewards and punishments, but not one of them believed the Resurrection of the Body, as the Scriptures hold it forth; for they generally believed the body was the soul's prison or grave, and so it would be no Felicity to the soul to be re-united to it, nor understanding how the body at the Resurrection is so refined and dignified, yea, glorified, that it shall be no Prison nor Grave to the Soul, but a most beautiful Palace and Throne, such as it was to *Adam's Soul*, before he sinned; and which at the Resurrection shall be enriched with greater Beauty and Glory than it then had. Also both *Plotinus* and *Porphyrus* were great Enemies to the Christians, and wrote against them which plainly enough shews they were but dark men, and had at best at that time but little acquaintance with the divine illumination in their experience, notwithstanding their high profession of it, as it is with too many at this day, who profess the divine Light, and talk much more of it than they walk in it: for if either *Plotinus* or *Porphyrus* had been faithful to that divine illumination given to them in common with all mankind, it would have led them to befriend, and not to oppose the Christians in that time, when Christianity did flourish a great deal more in the Purity and true life and power of it, than it did in after-ages.

And thus I have in 20 divers instances, discovered the great hurt of the Worldly Philosophy, its being a great hinderance to the Christian Faith, and a great enemy to the Divine Wisdom and true divine Philosophy: by which *Worldly Philosophy* I understand not only that taught by these called *ancient Philosophers*, but even that lately and at present taught by many called *Christians*, that containeth more hurtful errors than any thing which may happen to be taught



taught by them of truth, do profit. So that to pass a free and impartial Judgment upon all that called commonly *Philosophy*, both *ancient and modern*, of all the sorts and sects of them called *Philosophers*, it consisteth of a great mixture of error and falsehood, containing many dangerous and hurtful Opinions, but mingled with some true Notions of things, that lie so obscure and veiled under the clouds of their many great and dangerous errors, that until it be better refined, reformed and purged from the great dross, filth and poyson of these many hurtful errors, wherewithal it doth abound, it seemeth to me, as well as to many more, that are impartial Judges in the case, that the study of it in this state of so great mixture, is rather hurtful than really profitable: And to spend time in turning over the many Volumes of that called *Philosophy*, to find the pure Truth, either of Things Natural or Divine, is not only to lose time, but to expose the mind to the great danger of being leavened and corrupted with gross and hurtful errors tending to overthrow the Christian Faith, and to beget in the mind of him that is studious in it, a deep prejudice and enmity against the True Divine Philosophy, and the Truth as it is in Jesus. But the pious endeavour of some late Writers is greatly to be commended, who have attempted to correct and reform the vulgar errors in that called *Philosophy*, as the Author of the book called *Enchiridion Physicæ restituta*, and the lately deceased, and worthily esteemed Esq; *Boyl*, and others.

And here, before I come to a conclusion of my intended matter, I think to answer 2 weighty questions, and that very briefly.

The first is, *What is the chief cause or reason, that men generally professing to seek after the True Philosophy, Wisdom or Knowledge of Things, both Divine and Natural, have so greatly mis'd it, and instead of the pure Truth, have embraced Error, for the greatest part.*

*Ans.* The chief cause or reason is, their too much relying upon their Humane Understanding, and the bare exercise of Human Reason, which they generally made the Rule and measuring Line to find out all Truth or True Knowledge in natural things, even as Christians, so called, too generally do the same at this day; and I wish they did not so do in the search of Divine Truth also, and in the enquiry after the Knowledge of Divine Things. Hence it is that some derive the Etymology of the word *mens* in Latin, that signifieth the Mind in English, from the Latin word *metiri*, to measure, as if the bare mind or humane understanding of man, were the measure of all truth, at least in the knowledge of natural things.

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And because they did either wholly, or for most part rely upon their humane understanding, and bare exercise of humane Reason, thence it came to pass, that the divine gift of God, even that divine principle of Light wherewithal Christ the eternal word had enlightned them, was neglected, and like the unfaithful and slothful servant, this divine Talent wherewithal they ought to have occupied and traded, they buried in the earth; and thus professing themselves wise, they became Fools: And tho what was to be known of God, had been in some measure made manifest in them, God having shewed it unto them by the divine illumination of the eternal word; yet, as *Paul* declareth, *when they knew God, they glorified him not as God; nor were they thankful*: And because they did not like to retain God in their knowledge, but held the Truth in unrighteousness, therefore their foolish hearts were darkened and they were given up to vile affections; and this was the more general state of them call'd *Heathen*, or *Gentile Philosophers*; yet I will not judg so hardly or uncharitably of them universally, because the more sober and humble minded *Gentiles*, did not profess so much, but practised more and better, and might be, and I believe were in a better state and condition towards God: And tho I shall be far from concluding, that they are perished, yet whoever of them are saved with eternal salvation, it is not by any works of Righteousness which they had done, in their meer *Gentile* state, or by any Obedience to any Law or Light whatsoever, without Faith in Christ Jesus; but by Faith in Christ Jesus, all who ever have been or shall be saved from the beginning of the world to the end of it, have and shall obtain eternal Life and Salvation, as *Paul* hath largely declared and proved in his Epistles to the *Romans* and *Galatians*; and in his Epistle to the *Epheians*, he telleth them, *That by grace they were saved, through faith, and not by any works they had performed before faith was given them, and wrought in them*. But how the true Faith of Christ was wrought in them, in those days, when it was not outwardly preached to them by the Ministry of Men, nor by the holy Scriptures, is best to leave among the secrets of God, till he be pleased further to reveal it, seeing it is confessed generally on all hands, that the Spirit of God was sufficient to work the true Faith in them, without an Outward Ministry; who worketh when, where and how he pleaseth, who can and doth (no doubt) preach to them born deaf and dumb, whose ways are above our ways, and his thoughts above ours, as the Heavens are above the Earth.

The 2d question is this, *What is the true Divine Philosophy, how distinguished from the Worldly Philosophy, which the Apostle Paul bid the believing Colossians beware of, saying, Beware lest any spoil you thro' Philosophy and vain Deceit, Col. 2.*

*Ans.* The true Divine Philosophy is a measure of the Divine Wisdom and Knowledge, whether of things Divine or Natural: which the *Mind of Man* receiveth by Divine Illumination, Revelation and Inspiration, that cometh from the Spirit of Christ Jesus, the which Spirit of Christ Jesus, as it is a sanctifying Spirit, sealing to Men their *Adoption*; and is therefore called the *Spirit of Adoption*, all true and sincere believers receive from the Man Christ Jesus, through true Faith in him, and from God the Father through Christ; and this was that Spirit in the Prophets and Apostles, that taught them their knowledge of God, and of things both Divine and Natural, and which not only revealed to them, and in them the glorious Attributes and Perfections of the Great Creator, and the great mysteries of his Divine Wisdom, Counsel and Will, but also shewed and taught them many things of the Creation, and opened unto them the book of the Creatures, as is largely to be seen by such as are *spiritually minded*, in the holy Scriptures, how excellently the Prophets, as *Moses, David, Isaiah*, and many others, were taught in the knowledge of the Creation, as well as of the Creator, by *his Divine Spirit and Light in them*. And this Divine Philosophy and Wisdom is distinguished from the *worldly Philosophy*, which Paul bid the *Colossians* beware of, chiefly and principally in this, that the *Divine Philosophy* is after Christ; that is to say, the Spirit of Christ doth teach it to all the sincere Lovers and Professors thereof. But the *worldly Philosophy* (excepting some Fragments of Truth that some of these called *Heathen Philosophers* had; from the common *Divine Illumination* which was in them; and in all men, but which they little heeded or regarded) did proceed from the *spirit of the world*, which is a *spirit of error*, and leadeth its followers into all error, as the *spirit of Truth* leadeth into all Truth; and therefore the *worldly Philosophy* or *Wisdom*, is called in Scripture, *the fleshly Wisdom that is enmity to God*. And as Paul called the Doctrines of some *false Teachers*, that professed *Christianity* in his Day, *the Doctrines of Devils*; so well may the false Doctrines of them called *Heathen Philosophers*, be called the *Doctrines of Devils*, being so directly opposite to the true Christian Doctrine and Faith taught by Christ and the holy Prophets, Evangelists and Apostles, recorded in  
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the holy Scriptures, for indeed most, or rather *all the Heresies*, and *gross Errors* of the false Teachers, pretending to Christianity, since the days of the Apostles, had their Rise and Original from the Errors of the *Heathen Philosophers* that went before them, as the Heresies of the *Arians*, *Nestorians*, *Eutychians*, *Sabellians*, *Macedonians*, *Pelagians*, the *Manichees* and *Gnosticks*, and many others, as might be at large demonstrated, if it were necessary. And as the *Divine Philosophy* or *Wisdom*, differeth from the *worldly Philosophy*, in their Rise and Original, as is above said, so in their greatly differing effects; The *Divine Wisdom* and *Philosophy* teacheth the pure Truth, without any mixture of Error or *Falshood*; the *Worldly Philosophy* or *Wisdom*, teacheth nothing but Error, Untruth and *Falshood*; for what things were or are true that are found in the Sayings or Writings of the *Heathen Philosophers*, do not properly belong to the *worldly Philosophy*, but to that little Seed of Truth and Light which did at times shine in them, but very obscurely or glimmeringly, because of the great Darkness that did for most part prevail in them, the which Truth they did generally hold in unrighteousness, as *Paul* hath declared. Again, the *Divine Philosophy* or *Wisdom* maketh her Lovers pure, peaceable, meek and humble, and full of good fruits; but the *worldly Philosophy* being of an Opposite Nature, hath the contrary effects, maketh her followers impure, wrathful, contentious and proud; and notwithstanding that many of the *Heathen Philosophers* pretended to great humility and purity, and other Vertues; and I cannot be so uncharitable, as to conclude universally, That none of them had not some real Vertues, yet for most part, as the History of their Lives do sufficiently prove, they had more a shew of these Vertues than any real possession of them; for such as their *Wisdom* was, such were their Vertues; but their *Wisdom*, as *Paul* hath defined it, was a shew, or talk of *Wisdom*, λόγος σοφίας, Col. 2. 23. and so were their Vertues for most part. And in their feigned humility they would not call themselves σοφοί, i. e. wise men, as some of their Ancestors were called; but φιλοσοφοί, i. e. Lovers of *Wisdom*; *Pythagoras* being the first that so called himself, φιλόσοφος, a *Philosopher*, i. e. a Lover of *Wisdom*. But the Apostle *Paul* being taught by the *Divine Wisdom*, telleth us what their *Wisdom*, and Profession of it, amounted unto, professing themselves to be wise, they became fools, Rom. 1. 22. and therefore in order to mens attaining the true *Wisdom*, he taught, That men must first become fools; That is, to deny the *Wis-*  
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dom of *this World*; even as Christ taught, That for Judgment he came into *this World*, that they that see might be made blind, and they that are blind might see.

And now for a Conclusion, I give this Warning and Caution, That as the Errors of them called *Philosophers*, whether Ancient or Late, led men to oppugn the True Faith of Christ; so have the ignorant, vain, false and foolish Reasonings of some men, which they borrow from none of them called *Philosophers*; but supposing *Themselves* to be able enough to find out Reasons to prove or disprove things they either like or dislike, without any true Cause or Ground: They are oft bold to bring forth their crooked and perverse Reasonings, and make use of them against the holy Doctrines and Principles of the Christian Faith and Religion: And none I find more ready, by corrupt and false Reasons, to contend against the Truth than such who in words cry out against Reason, like whorish women that cry out against chaste women, and most unjustly charge them with the Vice whereof they *themselves* are most guilty; Therefore let all be warned from giving way to false and corrupt Reason, or from making use of it to fight against any Doctrine or Principle of the Christian Faith, or from meddling to interpret any part of holy Scripture by their bare carnal human Reason, as too many presume to do, who instead of truly interpreting it, do pervert it, to their own Destruction: But let their Human Reason be subjected unto the Obedience of Faith, and let the spiritual Weapons be made use of, which are mighty to pull down strong Holds, casting down Imaginations; the Greek hath it, λογισμῶν, i. e. Reasonings; and every High Thing that exalteth it self against the knowledge of God, and bringeth into Captivity every Thought, to the Obedience of Christ, 2 Cor. 10. 45.

T H E E N D.



